Annex "A" Subparagraph 1g, Sociological Background

FAMILY

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The basic unit of Hungarian peasant society is the extended or joint family (családd), i.e. kinspeople living under the same roof, the family of the master and his brothers and sons with their families.

The head of the peasant household is the father, referred to as gazda ('master,' 'owner,' 'farmer'). His wife, the gazdasszony, enjoys [502] the same prestige and ranks immediately after her husband. These two govern not only their servants and farm workers but they also have definite authority over those members of the family living on the same farm. [601] The most obvious sign of the reverence the members of the family pay to the gazda and gazdasszony is that everyone addresses them in the polite third person (maga, kend, cf. Germ. sie, Fr. vous, Span. Vd.), while the gazda and his wife uniformly address others in the second person (te, cf. Germ. du, Fr. and Sp. tu).

The gazda is practically the sole owner of the family property. He divides the labor on the farm and assigns the duties of the different male family members. In some communities he even directs the work of the women-folk. He collects the produce and administers the profits, and he is the only one entitled to make purchases; his duties are to cover the unavoidable

596 expenses, or taxes, of the family members and to see to it that their immediate personal needs in food and clothing are taken care of. His supervisory activity takes up so much time that he sometimes does not take an [462] active part in the field labor. Nevertheless, it is his privilege as gazda to initiate every important male activity, the selection of seed, the plowing, sowing and harvesting. He consumes the first and choice bite of every product and is the first to use new equipment, even the new dishes. In vineyard areas he runs the cellar and distributes the wine. Undisputed master at home, the gazda is also the high priest of the family, officiating at many superstitious ceremonies aimed at the assurance of a plentiful crop.

Upon the death of the head of the household, his heirs may split the family farm or they may elect to stay together, in which case a new gazda is chosen among them.

596 562 [783] The wife of the master, the gazdasszony, is second in rank, as is clearly indicated by her functions in several superstitious practices. For example, on Christmas Eve, the gazda lights a fire in the out-buildings in order to purify them, while the gazdasszony feeds the animals. Depending upon the region, she may or may not lose her prerogatives after the death of her husband and the election of a new gazda. If she dies first, the gazda

selects a new gazdasszony among his daughters-in law. The gazdasszony 596 562 [462]
determines the duties of each female member of the family (cooking and distributing food, crafts, especially spinning, poultry raising, etc.) and disposes of the profits gained from these activities.

The family house is divided among the members of the family. In 596 513
principle, the main living room belongs to the gazda and gazdasszony, but if they are poor, others may live in the same room. Here everyone has his own bed, chest and corner for the cleaning (~~eventually~~ possibly whitewashing) for which he is responsible. However, in most cases, there is at least another room in the building which then belongs to the other members of the family. As a rule, men do not sleep in the house, but on the porch or in the stable; the older people use the main living room and the womenfolk--daughters and daughters-in-law of the gazda--the second room (kamra, kisház). If there is only one married son, he and his wife take over the small room completely; when several sons bring in their families, they may simply add new units to the family house.

If the family becomes too large or the wives of the brothers too 596
quarrelsome among themselves, the men may decide to separate and to divide the family farm. If friendly agreement cannot be unanimously reached, they resort to válakozás, i.e. the division of the holdings into as many more or less equal shares as there are males, and a subsequent drawing of rods

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562 Among the many children's games, the girls prefer group games, singing and dancing. They also play with dolls. Boys often play alone with crude toys such as corncobs or plants which imitate weapons or agricultural implements.

178 There is little to say about how certain customs might influence, favorably or unfavorably, the Magyars' acceptance of Western techniques. An industrial revolution imposed by the Communists is now taking place in the country, transforming ancient methods of production, mechanizing agriculture and making the population increasingly aware of the
000 importance of industrialization for the entire national economy. What the Hungarians may have to learn in the future are not the techniques themselves, but the ways of infusing these techniques with the spirit of free enterprise and democratic co-operation.

The problem of acceptance and assimilation of Western political ideas is a more complex one and should be dealt with by his-
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565 torians and political analysts rather than by ethnographers. From the point of view of the folklorist, however, one could venture to say that the attitude of the Magyars toward social problems--as vaguely perceptible in the folk tales--is a patriarchally democratic

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369 In the cities, meals are served in the dining room or, more rarely, in the kitchen. In rural areas, the rooms of the houses are used for this purpose only on special occasions, such as Christmas or a wedding; otherwise, meals are eaten on the porch or in the yard. In the cities the three main meals are at 7:00 A.M., 2:00 P.M. and 8:00 P.M., the afternoon meal being the most important. Farmers eat, depending upon the season, three or more times, at 5:00 A.M., 12:00 noon and 7:00 P.M. Their main meal is taken in the evening.

[788] Among the numerous ancient customs connected with meal time, some still appear to be generally alive: the grace before and after the meal, the cutting of the homemade loaf of bread by the master of [562] the house, the silence observed around the table. In the Palóc region even today only the men sit at the table, while the women eat standing, unless they are nursing an infant.

146 Nutritional status. As for the nutritional status of the Magyar peasants, very little precise data are available, and there are practically none on food consumption. Relying on reports from refugees and evaluating articles published by the Hungarian daily press, one could roughly estimate the nutritional status of the

464 workers. In the Five Year Plan the country needs 650,000 new workers for the realization of the tasks before it, and part of this tremendous number of workers is being trained by Ferenc Gergely and his fellow workers with affection and patience and the ambition to turn out skilled workers worthy of their masters.

462 Among Ferenc Gergely's apprentices the most skillful is Mrs. Istvan Kincses. She is a diligent and ingenious young woman who came to the capital from the country. For a while she busied herself at home, in her little household, but when she saw that all careers are open to women as well as to men and that no differences are made between men and women as far as work and wages are concerned —she decided to become a skilled worker. She has been [814] working with Ferenc Gergely for almost a year, and four times a week she attends evening classes of the Secondary School for Working People. This new type of school was instituted by the People's Democracy for those who in the past had no opportunity to study and now want to make up for lost time without, however, giving up their work.

Mrs. Kincses will soon be a skilled worker or even a stakhanovite, clever and ambitious as she is. Or a technician or even an engineer if she wins her matriculation certificate at the Workers' School and decides to continue with her studies. Her future is in her own hands. Women are no longer inferior, badly paid workers in Hungary, a kind of "ersatz-manpower," as they used to be in the past. She has the same rights and the same opportunities her male fellow workers have. There are tens of thousands of working women in every branch of industry, in every factory and plant, in transportation, in the offices and in public administration, in the fields of education, arts and sciences, who do their jobs and are paid the same as the men.

562 745 The people's state takes particular care of its working women. As provided by law, they are entitled to three months maternity leave with full pay, or, should their

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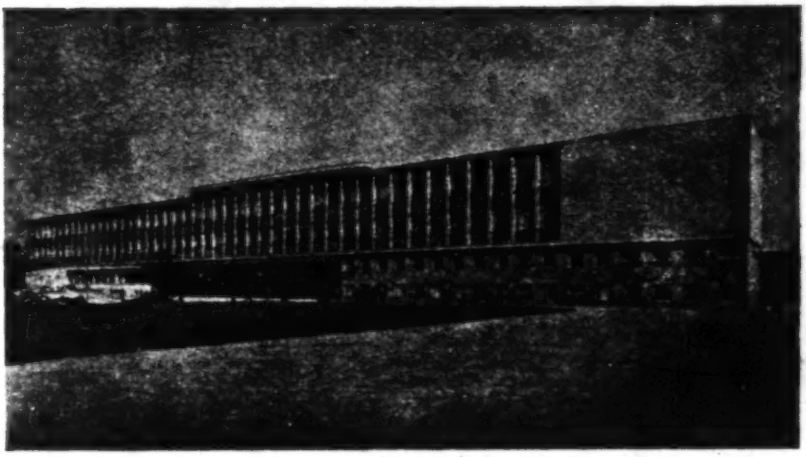

The apprentice home at the Matyas Rakosi works in Csepel.

● 502 745 condition require it, to more. If she places her child in the factory baby care center, the young mother has the right to go down there and nurse it. This time is included in her eight work hours. Pregnant women may ask to be transferred to lighter work without reduction in wages. Six months before and six months after her delivery a woman cannot be discharged from her work or job. Working women are protected by law from having to do night-work or exhausting overtime.

[466] 475 217 Around four o'clock, when he has finished with the apprentices, Ferenc Gergely leaves the workshop. He goes to the locker room, takes a hot shower and changes into his street clothes. Then he goes to the factory library to return a book. He loves to read, but in the past he had little opportunity to indulge in this pastime. Either he had no time or he had no money. Now he has both although reading costs him nothing since the library provides him with books free of charge. He can read, study, educate himself at his pleasure without having to pay for it. There are approximately twenty-five hundred

517 six thousand urban and factory cultural groups are participating in the competitions. Eighty-five thousand participants, the overwhelming majority of whom are workers, are members of choirs, dance or dramatic groups.

883 When leaving the cultural center he is almost knocked down by a group of gay young boys, among them one of his apprentices. The young people are on their way to the sports ground of the factory for their football training. The football team of the works is among the best competing for the national championship. The young workers of the factory are great sports fans; many outstanding swimmers, gymnasts, wrestlers and athletes have come from their ranks.

900 On the way home he meets an old friend of his: Janos Toth, one of the fitters of the motorcycle factory. Janos Toth is in a great hurry, his face shines with excitement and pride. Why? Because of his wife . . .

[623] Before the people of the district this afternoon, the District Council is rendering an account of the work accomplished. Everywhere in Hungary, members of the local councils, local organs of public administration, regularly report to the population on the work done, the problems of the day and the tasks of the immediate future. This is how the people of the district exercise direct control over the leaders, and this is how they participate in the work of the Councils. Today it is Janos Toth's wife who makes the report; she is deputy-chairman of the executive committee of the XIII district Council. Mrs. Toth was a weaver at a textile factory in Buda.

562 "Would you ever have believed this possible? . . . " the excited friend asks Ferenc Gergely. And he begins to enumerate the positions won by Hungarian proletarian women who counted for nothing in the past. There is a minister among them—she, too, was a weaver, a deputy minister, a Council chairman, which is equivalent to a mayor, factory directors, attorneys, judges and who knows

what else. Of the 400 members of Parliament over 70 562 [646]
are women and so are almost one third of the council members.

Arriving at the terminal Ferenc Gergely takes leave of 327
his friend and goes home. At home a guest is waiting 361
for him: his best friend, his son's godfather, Jozsef Magyar, a mason. Jozsef Magyar works in Stalintown on the construction of the Stalin Iron Works, in the new socialist town which is to be larger than Csepel and will offer thirty to thirty-five thousand workers bread and work, security and a peaceful life.

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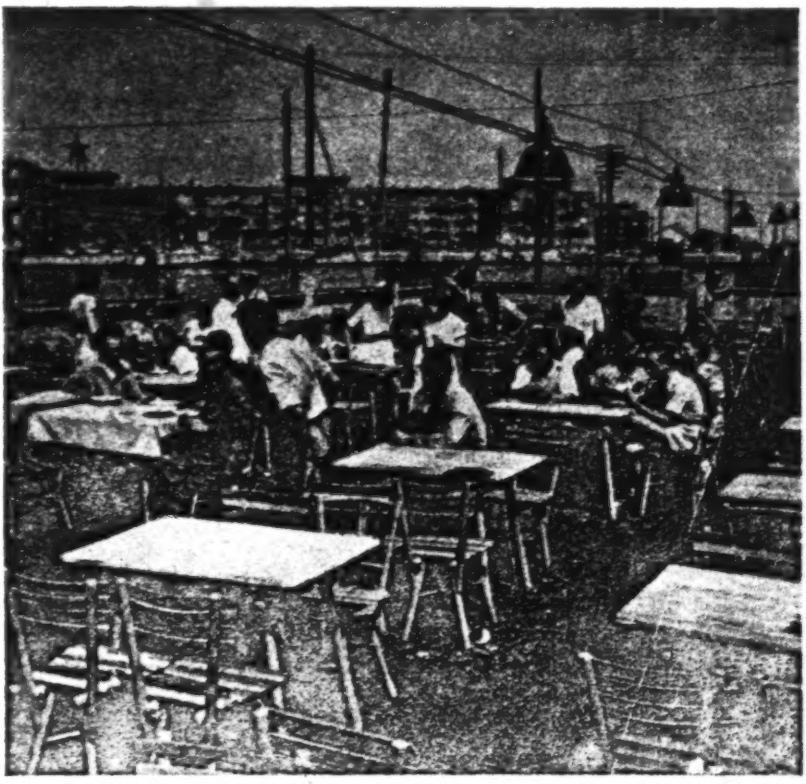

Outdoor dining area in Stalintown, where lunches are served in the summer.

Article 49.

1) The citizens of the Hungarian People's Republic are equal before the law and enjoy equal rights. 642* 641

2) Discrimination of any kind against any citizen on grounds of sex, religion, or nationality is a severely punishable offence.

3) The Hungarian People's Republic ensures to all nationalities living within its borders the possibility of education in their native tongue and the possibility of developing their national culture.

Article 50.

1) In the Hungarian People's Republic women enjoy equal rights with men. 642* 562

2) The equal rights of women are implemented by the safeguarding of their working conditions on a par with those of men, maternity leave with pay in the event of pregnancy, increased legal protection of mother and child, and a system of maternity and child welfare institutions.

Article 51.

The Hungarian People's Republic protects the institution of marriage and the family. 642* 594

Article 52.

The Hungarian People's Republic devotes special care to the education and development of the young and accords them special protection. 642* 855

Article 53.

The Hungarian People's Republic effectively supports all scientific work serving the cause of the working people, as well as the arts which depict the life and struggle of the people and proclaim the victory of the people. It gives every support to the emergence of intellectual workers faithful to the people. 642* 815 517

Article 54.

1) The Hungarian People's Republic safeguards the liberty of conscience of all citizens and the freedom of religious worship. 642* 641

2) In order to ensure the liberty of conscience, the Hungarian People's Republic separates the Church from the State. 642* 659